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ABSTRACT

In five sections, this handbook provides information for directors of religious education (DRE's) in Catholic schools covering the catechetical ministry and the DRE, the functions of the DRE, hiring procedures, compensation and benefits, and evaluation. Section 1 discusses catechesis in the Church today, the DRE as minister of the Word, and fundamental qualities suggested by authoritative Church documents to be characteristic of the life and work of the DRE. Section 2 explores the functions of the DRE in the parish community, policy-making and management responsibilities, and the three major roles generally accepted as designating parish leaders in religious education programs: director of religious education, coordinator of religious education, and administrator of religious education. Section 3 advises prospective DRE's on methods of choosing a parish, job interviews, and contracts. Section 4 offers a rationale for providing adequate compensation for DRE's and examines specific provisions of a comprehensive job description (salary, personal and professional benefits, and working environment). Section 5 discusses evaluation of the DRE by and for the parish community and the DRE's responsibility in evaluation. Five appendixes provide a bibliography, parish profile, methods for developing a job description, projected budget, and sample salary scales. (PB)

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NCEA HANDBOOK FOR DREs

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INTRODUCTION

The National Association of Parish Coordinators/Directors of Religious Education of the National Catholic Educational Association exists to affirm and support the professional religious educator in the American Church. This handbook is a visible sign of that affirmation and support.

The Director of Religious Education is a pioneer in the journey of the pilgrim Church. The DRE represents one of the largest groups involved in full-time professional lay ministry in the Christian community and, consequently, the role continues to be inspected, evaluated and reformed. The DRE perseveres in the search for a clear identity amidst a mind-boggling description of duties and responsibilities. The National Catechetical Directory puts it this way:

> As awareness has grown of the need for continuing, comprehensive catechesis for all, an increasing number of men and women have assumed positions as parish or inter-parish directors and coordinators of religious education. Such positions vary in their specific functions, depending on factors like size of staff, scope of program, and parish size.
>
> Two basic roles seem to be emerging, together with variations on them. In one, the individual is responsible for overall direction of the parish's catechetical programs. This includes working with the pastor, other ministers, and appropriate committees, boards, or councils involved in setting policy and planning; designing catechetical programs; assisting in liturgical planning; conducting sacramental preparation workshops; and providing

> opportunities for staff development. Appropriate preparation includes studies in theology, scripture, liturgy, psychology, educational theory, and administration, as well as practical experience with children and adults.
>
> The other role involves responsibility for administration of a parish's catechetical program on a particular level or for a particular group or groups. Functions include working with the pastor, the director, and other staff members in recruiting catechists; and being responsible for the general day-to-day operation of the program. For this work, a good background in catechetics, administration, and communication skills is needed, together with parish experience.
>
> Both roles are generally designated by the title, Director, Minister, or Coordinator of Religious Education; but the title varies from place to place. #214

The focus of this handbook has been limited to the DRE as professional minister. Thus, it is concerned with qualities, roles, responsibilities, job interviews, contracts, benefits and personnel evaluation. It should prove to be helpful to all DREs - new and experienced - as well as pastors, parish council members and boards of education.

This book does not pretend to be all-inclusive. Much more could have been said about each area of concern, but the limitation of space prevented it. For those who wish to examine these areas in greater depth, there is a list of appropriate works at the end of the book.

Although various dioceses and sections of the country use

different titles, such as Minister of Religious Education or Parish Coordinator, the term DRE has been used throughout this handbook for the purpose of simplicity and uniformity.

Gratitude is due to many persons for reviewing, correcting and improving this handbook. James Emswiler served very competently as an Editor for the work. Special thanks are due to the Executive Committee of the National Association of Parish Coordinators/Directors of Religious Education (NPCD) who first requested this publication and have carefully reviewed several drafts. Thanks are also due to a number of diocesan directors in different parts of the country who offered valuable suggestions. While this handbook was prepared primarily as a service to DREs, we believe that it will be useful to diocesan officials, parish councils and others in further understanding and supporting the ministry of the DRE.

May Christ, the Divine Teacher, enable all who serve Him in the catechetical ministry to truly "share the light of faith."

Rev. Francis D. Kelly
Executive Director
Department of Religious Education
National Catholic Educational
Association

Easter, 1983

SECTION ONE: THE CATECHETICAL MINISTRY AND THE DRE

CHAPTER ONE - Catechesis in the Church Today

The Church is a community of faith, the assembly of all who have heard God's Word and responded to it in obedient faith. The Church's perennial mission is to proclaim, spread and teach this faith so that all may come to the knowledge of the truth and to eternal life.

In every age, catechesis must occupy a central place in the Church's activities because it is an activity so intimately connected to the Church's reason for being. Different approaches and techniques will be used at different periods of the long history of the Church but the goal is the same for the catechist today as it was for the first catechists 2,000 years ago. The catechist serves "to help you believe that Jesus is the Messiah, the Son of God, so that through this faith you may have life in his name"(Jn. 20:31).

The ultimate Source of the catechetical ministry is God Himself who took the initiative to call His People, to speak to them, to reveal Himself and His plan to them over many centuries beginning with His call to Abraham. This process reached its climax in Jesus:

> In times past, God spoke in fragmentary and varied ways to our fathers through the prophets; in this, the final age, He has spoken to us through His Son...
> (Hebrews 1:1-2)

The Gospels conclude and the Acts of the Apostles begins with the command of Jesus that the apostles go, teach and make disciples

of all the nations by proclaiming faithfully what they had heard from Him: "Go, therefore, and make disciples of all the nations ... Teach them to carry out everything I have commanded you." (Mt. 28:19-20)

The teaching mission of the Church then flows directly from the Father through Jesus to the disciples as is most beautifully expressed in John's Gospel in Jesus' final prayer:

> Father, I entrusted to them the message you entrusted to me and they received it. They have known that in truth I came from you, they have believed it was you who sent me...As you have sent me into the world, so I have sent them into the world. (Jn. 17:8,18)

The Church's message is kept living and faithful through the power of the Holy Spirit. Jesus had promised: "The Paraclete, the Holy Spirit whom the Father will send in my name will instruct you in everything and remind you of all that I told you." (Jn. 15:26) The Spirit keeps the community infallible in its possession of the truth so that it will not fall into error about God's Word. This important truth is reiterated by the Second Vatican Council in the Decree on the Church #12:

> The holy People of God shares also in Christ's prophetic office. It spreads abroad a living witness to Him, especially by means of a life of faith and charity and by offering to God a sacrifice of praise, the tribute of lips which give honor to His name (cf. Heb. 13:15). The body of the faithful as a whole, anointed as they are by the Holy One (cf. Jn. 2:20, 27), cannot err in matters of belief. Thanks to a supernatural sense of the faith which characterizes the People as whole, it manifests this unerring quality when, "from the bishops down to the last member of the laity," it shows universal agreement in

matters of faith and morals.

(Second Vatican Council
Decree on the Church, #12)

The Church then has as its treasure the living Word of God and as its awesome responsibility the task of preaching and teaching this Word in every age. This requires laborers:

> Everyone who calls on the name of the Lord will be saved. But how shall they call on Him in whom they have not believed? And how can they believe unless they have heard of Him? And how can they hear unless there is someone to preach? And how can men preach unless they are sent? Scripture says, "How beautiful are the feet of those who announce good news!"
>
> (Romans 10:13-15)

This Ministry of the Word is not carried on in isolation but in the framework of the Church, of the community in which the Spirit has bestowed offices, gifts and charisms to preserve the unity of the Body of Christ. Thus catechetical activity is carried on under the direction of and in harmony with those whom He has made "pastors and teachers" in the Church -- the Pope and the bishops:

> Bishops are preachers of the faith who lead new disciples to Christ. They are authentic teachers, that is, teachers endowed with the authority of Christ, who preach to the people committed to them the faith they must believe and put into practice. By the light of the Holy Spirit they make that faith clear, bringing forth from the treasury of revelation new things and old, making faith bear fruit and vigilantly warding off any errors...
>
> (Second Vatican Council,
> Const. on the Church, # 25)

In the Church and in collaboration with its official teachers, many others, too, are called to share in the teaching mission: priests, deacons, parents, and catechetical leaders such as DREs, religion teachers in schools, and volunteer catechists. This is a privileged exercise of the prophetic role to which all the baptized are called and one of the greatest services we can render to the human family. Jesus Himself promised: "Whoever fulfills and teaches these commands shall be great in the Kingdom of God"(Mt. 5:19).

Catechesis occupies a central and privileged place in the Church's pastoral life. In recent decades there has been a great catechetical renewal which has made even more effective the perennial mission of the Church "to make disciples" of all men and women. This renewal must continue and the entire Church must give to catechesis the priority and resources needed. Pope John Paul II recently expressed this most powerfully when he wrote:

> The more the Church, whether on the local or the universal level, gives catechesis priority over other works and undertakings the results of which would be more spectacular, the more she finds in catechesis a strengthening of her internal life as a community of believers and of her external activity as a missionary Church. As the 20th century draws to a close, the Church is bidden by God and by events - each of them a call from Him - to renew her trust in catechetical activity as a prime aspect of her mission.
>
> She is bidden to offer catechesis her best resources in people and energy, without sparing effort, toil or material means, in order to organize it better and to train qualified personnel. This is no mere human calculation; it is an attitude of faith.
>
> (Catechesi Tradendae, #15)

While the role of catechesis in the Church is perennial and tied to its essential mission, the Church and those who engage in catechetical activity must "read the signs of the times" and present the ancient message in a way that will render it effective for today's Church and world.

The General Catechetical Directory points out two important implications of this truth:

> a) In times past, the cultural tradition favored the transmission of the faith to a greater extent than it does today; in our times, however, the cultural tradition has undergone considerable change, with the result that less and less can one depend on continued transmission by means of it. Because of this, some renewal in evangelization is needed for transmitting the same faith to new generations.
>
> b) It should be noted that the Christian faith requires explanations and new forms of expression so that it may take root in all successive cultures. Though the aspirations and basic needs peculiar to human nature and the human condition remain essentially the same, nevertheless, men of our era are posing new questions about the meaning and importance of life.
>
> Believers of our time are certainly not in all respects like believers of the past. This is why it becomes necessary to affirm the permanence of the faith and to present the message of salvation in renewed ways.
>
> (General Catechetical Directory, #2)

Authentic catechesis, therefore, faithfully transmits the entire message of Christ as the Church has handed it down and diligently strives to express it in language and forms that will evoke a response

of faith in modern man.

Catechesis can take many forms. The National Catechetical Directory declares:

> While aiming to enrich the faith life of individuals at their particular stages of development, every form of catechesis is oriented in some way to the catechesis of adults who are capable of a full response to God's Word. Catechesis is a lifelong process for the individual and a constant and concerned pastoral activity of the Christian community.
>
> (National Catechetical Directory, #32)

CHAPTER TWO - The DRE as Minister of the Word

Within the Church community which endeavors to carry out the Ministry of the Word, there arise providentially roles and ministries which correspond to the needs of each age. In our day in missionary countries, for example, the role of the catechist has assumed a great importance. Catechists have often become the chief teachers of the faith for small and sometimes isolated communities and have even had to preside over Liturgies of the Word in the absence of a priest or deacon.

In our own country in a similar fashion, the position of Director or Coordinator of Religious Education has emerged as a providential ministry to stengthen the Church's catechetical efforts. This ministry has provided parishes with qualified persons who are called to serve the catechetical programs of their communities in either a full-time or part-time capacity.

The specific responsibilities of a DRE may differ from parish to parish. More detailed discussion of possible role models and functions will be treated in Section Two. As Ministers of the Word, however, all DREs are called to and entrusted with a share in proclaiming and teaching the faith as described above in Chapter One. They do this by planning and implementing an organized catechetical program for the parish community.

In their ministry DREs call forth and enable the gifts of others in the community, e.g., parents, catechists, youth peer ministers. It is therefore not only a ministry of the message but a ministry to

and with persons.

The following principles are suggested as a framework for a proper understanding of the role of the DRE:

1. In Chapter 12 of his First Letter to the Corinthians, Paul lists many gifts which the Holy Spirit bestows on members of the community for the good of all. He lists prophets and teachers right after apostles and speaks of the great value of these gifts for the upbuilding of the community, even evaluating it more favorably than the gift of tongues: "...I would rather say five intelligible words to instruct others than ten thousand words in a tongue." (1 Cor.14:19)

Following the teaching of Paul, one carefully chosen to fulfill the role of catechetical leader in a parish community should be seen to be gifted by the Spirit for this role.

DREs, then, should see God's call and the Spirit's gifts as the ultimate source of their ministry. These are given to them for service to the community.

2. The Church's Ministry of the Word described in Chapter One takes many forms --evangelization, catechesis, theology, etc. (cf. GCD, #17; NCD, #31-38). The catechetical form is the one primarily exercised by the DRE. It is oriented towards leading communities and individual members of the faithful to maturity of faith. Through catechetical programs communities acquire a deeper knowledge of God and of his plan of salvation centered in Christ. Faith becomes more mature and enlightened -- truly "living, conscious and active."

The National Catechetical Directory describes very well

how the work carried on by the DRE is a combination of the mission and ministry of Christ Himself:

> The Church continues the mission of Jesus, prophet, priest, and servant king. Its mission, like His, is essentially one -- to bring about God's kingdom -- but this one mission has three aspects: proclaiming and teaching God's word, celebrating the sacred mysteries, and serving the people of the world. Corresponding to the three aspects of the Church's mission and existing to serve it are three ministries: the ministry of the word, the ministry of worship, and the ministry of service. In saying this, however, it is important to bear in mind that the several elements of the Church's mission are inseparably linked in reality (each includes and implies the others), even though it is possible to study and discuss them separately.
>
> (National Catechetical Directory, #30)

> Like other pastoral activities, catechetical ministry must be understood in relation to Jesus' threefold mission. It is a form of the ministry of the word, which proclaims and teaches. It leads to and flows from the ministry of worship, which sanctifies through prayer and sacrament. It supports the ministry of service, which is linked to efforts to achieve social justice and has traditionally been expressed in spiritual and corporal works of mercy.
>
> Catechesis is an esteemed term in Christian tradition. Its purpose is to make a person's "faith become living, conscious, and active, through the light of instruction." While aiming to enrich the faith life of individuals at their particular stages of development, every form of catechesis is oriented in some way to the catechesis of adults.
>
> (National Catechetical Directory, #32)

The DRE has a critical role in this Ministry of the Word in the local parish community in cooperation with the bishop, the priests and deacons who also serve the community. In this context, it is to be hoped that the Church would officially recognize the Ministry of the Director of Religious Education, designate it as one of the true lay ministries described in Ministeria Quaedam and be willing to formally install both men and women in this role by officially approved rites.

3. The chief focus of the DRE's service is this Ministry of the Word, the teaching of the faith, the forming of disciples. This task is therefore primarily catechetical, educational, formational -- understood in the widest and most contemporary interpretation of these words. In this light, the DRE's service in the Ministry of the Word in the Church is very direct and explicit. He/She occasionally may be called upon to engage in allied activities (e.g., liturgical celebration, social ministry) but the focus of his/her service is catechetical -- oriented towards the strengthening of the community of faith through a systematic presentation of the content of the faith in a mature manner adapted to the needs and stages of development of individuals and the local community.

There are other legitimate pastoral roles in the local community to which men and women are called. The service of a parish total catechetical program, however, is so vital and so demanding that it is important that roles and functions not be confused and that those who seek a position as Director of Religious Education do so with full commitment to their important and specifically

catechetical task.

4. The parish Director of Religious Education should be seen and welcomed as a full partner in the parish's ministerial team. The Ministry of the Word in which DREs are involved is so initmately related to the parish's existence as a community of faith, and the gifts of the Spirit which they employ in the service of the community require that they be fully involved in the parish leadership and pastoral decision-making process. The DRE himself or herself, like other members of the parish staff, will also want to feel a sense of accountability and responsibility to the community for the effective implementation of his/her role.

CHAPTER THREE - Qualities of The DRE

This chapter describes fundamental qualities which authoritative Church documents suggest ought to characterize the life and work of the catechist (see, for example, NCD #206 to 211). By qualities are meant those less tangible and less measurable personal religious characteristics which are essential for a person in such a parish ministry. These might be distinguished from the professional competencies required to carry out the role which will be treated further in Section Two of this handbook.

1. A Person of Faith

The DRE is a minister of the Word of God who brings the gospel of Christ to others. The response that he/she seeks to elicit or deepen in those served is one of faith. This presumes that the DRE has received God's Word in faith and is striving with God's help to daily respond to and deepen that faith.

Faith is an entirely unmerited gift of God and growth in faith results from the mysterious interaction of God's grace and the free response of the believer. The faith life of the follower of Christ will always, therefore, retain a transcendent dimension which defies empirical measurement.

That the DRE be a person of true and deep faith is a sine qua non of his/her ministry. It is a quality which those hiring such a person will rightly be very concerned about. It is a quality that will affect the style and manner in which the DRE carries

out his/her duties.

In the Catholic understanding, faith is not only a personal quality but it is something that is received from and shared with the whole ecclesial community. The DRE will personally appreciate the Church as faith community and be responsive towards those designated as official pastors and teachers in the Church and will seek to share this faith reality with those served.

2. A Witness of the Gospel

Pope Paul VI put it succinctly in his Apostolic Exhortation on Evangelization:

> The first means of evangelization is the witness of an authentically Christian life, given over to God in a communion that nothing should destroy and at the same time given to one's neighbor with limitless zeal... Modern man listens more willingly to witnesses than to teachers and if he does listen to teachers it is because they are witnesses.
>
> (Evangelii Nuntiandi, #41)

No amount of technical competence can make up for the lack of a living faith. Such faith will be an inevitable witness to the truth of the message.

> The function entrusted to the catechist demands of him fervent sacramental and spiritual life, a practice of prayer and a deep feeling for the excellence of the Christian message and for the power it has to transform one's life. It also demands of him the pursuit of charity, humility and prudence which allow the Holy Spirit to complete his fruitful work in those being taught.
>
> (General Catechetical Directory, #114)

3. A Witness of the Church

The exercise of the Ministry of the Word is not an exclusively individual or autonomous activity on the part of the DRE, but a sharing in the catechetical mission of the Church. The significance of this mission is well summarized in the American Bishops' pastoral on Catholic education, To Teach as Jesus Did:

> The educational mission of the Church is an integrated ministry embracing three interlocking dimensions: the message revealed by God (didache) which the Church proclaims; fellowship in the life of the Holy Spirit (koinonia); service to the Christian community and the entire human community (diakonia). While these three essential elements can be separated for the sake of analysis, they are joined in the one educational ministry. Each educational program or institution under Church sponsorship is obliged to contribute in its own way to the realization of the threefold purpose within the total education ministry. #14

The catechist who chooses to share in the educational mission of the Church obviously ought to believe in the Church. Recognizing its human side, the catechist appreciates its constant need for renewal. Believing the Church to be the Body of Christ and the People of God, the DRE must be a practicing Catholic. He/She enters the life of the visible community, identifies with it, and strives to be an instrument of the Lord's power, a sign and sacrament of the Spirit's presence.

4. A Proclaimer of the Message

If the DRE is to reflect the fourfold educational mission--message, community, worship and service--of his/her ministry, it is

vital that these elements be incorporated in his/her own life. Since Jesus is the fullness of God's revelation, the DRE should be one who experiences a personal relationship with the Lord based on his/her belief in the message revealed by God. Moreover, since in the phrase of St. Jerome, ignorance of Scripture is ignorance of Christ, the DRE should not only be acquainted with the Bible, but should continually study it and reflect prayerfully on its message as part of his/her ongoing development as a Christian teacher.

Moreover, since appreciation of the person and message of Jesus is not just an intellectual exercise but the deepening of a living relationship with the Lord, prayer must be an integral part of the life of the DRE.

The Christian message is not a lifeless body of truths. As in apostolic times, the Christian message is nurtured and develops amidst the community of believers which is the Church. It is through this community that the message is mediated to each believer. Insights into the meaning of the Christian message by any individual member must always be tested and validated against the community's perception of the message. In the teaching mission of the Church, the Pope and bishops have a special role to play as symbols of unity and official spokesmen for the community. The DRE must therefore "pay respectful and obedient attention to the teaching authority of God's Church"(Basic Teaching for Catholic Religious Education, p. 18).

5. A Sharer in the Fellowship of the Spirit

The American bishops have highlighted the importance of community in the educational mission of the Church:

> Community is at the heart of Christian education not simply as a concept to be taught but as a reality to be lived. Through education men must be moved to build community in all areas of life; they can do this best if they have learned the meaning of community by experiencing it...Christian fellowship grows in personal relationships of friendship, trust and love infused with a vision of men and women as children of God redeemed by Christ. It is fostered especially by the Eucharist which is at once sign of community and cause of its growth.
>
> (To Teach as Jesus Did, #23)

It is crucial that the DRE understand and accept the idea that he/she is not an isolated individual but part of a community of persons who share together, plan together, pray together and are deeply concerned about one another. A continual striving for a sense of community among catechists is essential if they are to provide an experience of community for their learners. Integral to the expression and formation of community is participation in the liturgy, especially the Eucharist. A love for the Eucharist and readiness to participate in Eucharistic celebrations are essential qualities in catechetical ministers.

6. A Servant of the Community

As the Body of the Suffering Servant of God, the one who came "not to be served but to serve," the community of believers must express in their lives the meaning of the title Servant Church. To be authentic, the experience of Christian community must lead to service for others.

> The Church is a servant community in which those who hunger are to be filled; the ignorant are to be taught; the homeless to receive shelter; the sick cared for; the distressed consoled; the oppressed set free -- all so that men may more fully realize their human potential and more readily enjoy life with God now and eternally.
>
> (To Teach as Jesus Did, #28-29)

The DRE must be committed to rendering service to the Christian community and to the community-at-large. The conscientious exercise of the catechetical ministry is itself an expression of Christian service which demands a great deal of sacrifice and sensitivity on the part of the DRE. The DRE will not only respond to needs when asked, but will take the initiative in searching out the needs of individuals and of the community. Furthermore, as a member of the Servant Church the DRE should be involved in "seeking solutions to a host of complex problems such as war, poverty, racism and environmental pollution which undermine community within and among nations" (To Teach as Jesus Did, #29). DREs should see it as part of their responsibility to lead those they serve toward a sensitivity to the problems of modern people as they relate to the ideals of the Gospel. They should help them initially examine their accepted ideals and values in the light of the Gospel values of charity, justice and peace.

SECTION TWO: FUNCTIONS OF THE DRE

CHAPTER ONE - The DRE in the Parish Community

Jesus Christ gave his life that we might become community. In John's gospel, he says:

> Father, may they be one in us, as You are in me and I am in You, so that the world may believe it was You who sent me.
>
> (John 17:21)

It is only when we are genuinely living as community that we are able to fulfill the great commission which is the foundation of all catechetical activity, "Go therefore, make disciples of all the nations" (Mt. 28:19). Furthermore, in Catechesi Tradendae #16, Pope John Paul II pointed out that "catechesis always has been and always will be a work for which the whole church must feel responsible and must wish to be responsible." Thus, there is nothing more essential to the DRE's role than the awareness that Christian community is both the primary goal and the primary means which Christ has given us to fulfill his work among humanity.

A. The Parish as a Christian Community

The communion which is Christ's goal is to be realized on several levels. Ultimately, all humankind is to be one in love. But this can never occur unless community is built from the ground up. If there are no local, face-to-face Christian communities, talk of "world-wide communion" is only rhetoric. The deepest identity of the parish is, as such, a local Christian community, a living cell in the

world-wide Body of Christ.

The practical implication of these statements is that the DRE must always keep in mind that "success" in his or her ministry is always to be judged by the improved quality and depth of relationships in the parish, rather than simply by increased knowledge levels, smoothly functioning programs, etc. The DRE, like every Christian minister, strives to bring the ideal of community to all of his or her professional relationships.

B. The Parish as a Structured Organization

Like every body, the Church has a structure. Some elements of this structure, such as the teaching and overseeing role of bishops and pastors, are grounded in the deposit of apostolic revelation. Many elements, however, can be analyzed on the same basis as any other humanly structured institution. The insights of sociology and of managerial science are not to be disdained by Church leaders: they can never tell the whole story of the Church, but they are indispensable tools for enabling the Body of Christ in fulfilling its mission in today's complex society.

This handbook does not aim to give a course on organization theory. However, awareness of a few basic principles can save the DRE (and the whole parish community) many headaches.

1. Policy-making and Management Roles

A key distinction in all organizations is that between the policy-making role and the management role. The fact that these are distinguishable roles does not mean that they are always carried out

by completely distinct individuals or groups. In fact, some overlap makes for smoother functioning. Still, the two roles are different, and the DRE needs to understand his/her role in the light of this distinction.

The Archdiocese of Milwaukee Office of Religious Education, in its "Personnel Manual for Parish Directors of Religious Education," defines the two roles this way:

> Management is the art and science of working with people in order to achieve the mission and goals of the parish. The usual functions of management are planning, organizing, implementing, controlling, and evaluation. Examples of parish managers are the pastor and associates, deacon(s), school principal, director of religious education, pastoral minister, director of liturgy, volunteer lay officers, parish staff.
>
> Policy is a guide to discretionary action, or, a general statement of the policy-maker's intention that needs to be made more specific before it can be put into action. Examples of policy-makers are the parish council, the council's various committees, the school board, the Archdiocesan Pastoral Council, the Vatican Council II.

In these definitions, the DRE's primary role description comes under management. However, this should not be interpreted to mean that the DRE is a passive enactor of others' policies. Ideally, the DRE should be recognized as the policy board's "expert" on both practical and theoretical aspects of religious education. As such, he/she must take an active part in preparing agendas and formulating tentative policy statements. However, the DRE must recognize the limits of the DRE role. When the appropriate policy-making body has

come to its decision, the DRE carefully aids its implementation.

2. Different Organizational Styles

While all organizations have policy-makers and managers, these functions can be distributed in many different patterns and styles. For example, in one parish, constant efforts may be made to involve as many parish members as possible in the process leading to policy-making; the pastor, while retaining his right to final authority, may strive to let decisions be made by consensus whenever possible. In a second parish, fewer people may be involved, but the pastor always listens carefully to the parish council and other parish consultative bodies before promulgating a policy. In a third parish, the pastor may be, for all practical purposes, the sole policy-maker. Management can also be exercised in any of these styles or any of the gradations between them.

The DRE needs to be conscious of these realities as he/she seeks a position in parish work. The policy-making and management styles of the parish in which one works will affect nearly every aspect of the DRE's functioning. It would be foolish not to consider whether the style of the parish is compatible with one's own style and ideology. Once a position has been accepted, ongoing sensitivity is required to learn and adjust to the particular patterns of interaction, channels of communication, habits of formal and informal decision-making, etc., which characterize the community one serves.

DREs who have little background in organizational and managerial theory may find their jobs made easier by furthering

their education in these fields.

C. Relationships of the DRE

1. Relationship of the DRE to the Parish Community as a Whole.

The ecclesial vision of Vatican II places the ministry of the community as a whole before the differentiated ministries of the members. Likewise, it recognizes that every member of the Body is a "minister" in some way. A thorough understanding of this will give the DRE a proper perspective. The action of the Spirit through the whole community is what accomplishes the goal of catechesis; the DRE is one possible organ of the Spirit, but it is equally the case that he/she is a recipient of the community's ministry.

Concretely, this means that the DRE does not envision the parish community in terms of one group of "learners" and another group of "ministers" or "catechists." Everyone in the community, including children, is both a learner and a catechist. In all interactions with members of the community, the DRE is aware of and sensitive to whatever charisms are being manifested. He/She tries to be alert to special charisms of leadership or teaching which may surface in unexpected places.

2. Relationship of the DRE to Hierarchical Leadership

Within the ecclesial context there are certain special charisms which assure structure and definite lines of accountability within the Body. As Jesus called the Twelve to a special relationship involving intimate knowledge of His teachings and the responsibility

to care for those others who wished to follow Him, so today through the Church and the sacrament of episcopal ordination He calls the bishops to the same role. The bishop is the spiritual leader of the diocesan community and its chief teacher and pastor. In Catechesi Tradendae #63, Pope John Paul II exhorted all bishops, "You are beyond all others the ones primarily responsible for catechesis, the catechists par excellence." Thus, it is the bishop's responsibility to oversee all catechetical activity in his diocese and to be the final arbiter of all policies and guidelines. Since it is the responsibility of the diocesan office of religious education to keep in good communication with the bishop, entering into dialogue when appropriate and attending carefully to his directives when they are promulgated, the parish DRE should always strive to be aware of these directives and should follow the proper policies when established.

The pastor of the parish is the delegate of the bishop's authority in the local community. His role in the parish is similar to that of the bishop in the diocese: he has the chief teaching and pastoral responsibility and is the final arbiter -- except for the bishop -- of parish policies and guidelines. It will be impossible for the DRE to practice the catechetical ministry without an active desire for good communication with the pastor of the employing parish.

3. Relationship of the DRE to Fellow Ministers

"Team ministry" is an ideal which is more and more frequently discussed. It is an excellent way to concretize the vision of the primacy of community with which this chapter began. In the team ministry approach, all the full-time ministers of the parish commit

themselves to the effort required to form a community of peers among themselves. This involves growing in the ability to listen with empathy rather than defensively; to give and receive criticism; to share responsibility rather than grabbing a "turf"; etc. This is not easy to those raised to be competitive. However, its fruitfulness for parish ministry has been proven, and the DRE will do well to promote the concept whenever possible and to cooperate wholeheartedly when the effort is made to implement it.

Even when team ministry is not explicity being practiced, some of the same principles hold. Respect, empathy, a cooperative spirit, the effort to communicate -- these are the sine qua non of a harmonius and effective parish staff.

One fellow minister with whom there is a special need to develop a working relationship is the principal of the parish school, if such exists. In some parishes, the DRE is responsible for religious education both within the school program and outside of it; in other parishes, only outside the school. In either case, resources need to be cooperatively shared and areas of responsibility clearly delineated. This clarification is best done in conjunction with the Board of Religious Education and/or the ministerial team.

Another set of fellow ministers with whom the DRE has a special relationship is the entire staff of catechists. Just as the ideal for the parish staff is team ministry, so the ideal here is a sense of community among the DRE and catechists.

The relationship of the DRE to the parents of children in a religious education program may appropriately be considered here since, as the National Cathechetical Directory #212 says, "Parents

are the first and foremost catechists of their children." The most important thing is that the DRE succeed in communicating sensitively to the parents the fact that they do have this charism -- and this responsibility -- in relation to their children. Many parents want the DRE to be the "expert" who relieves them of responsibility, and it may be a real temptation for the DRE to fall into this role. Instead, one should play the role of evoker, encourager and enabler, as well as instructor of the parents' own catechetical vocation.

The DRE in today's parish setting may be called upon to establish a relationship with other persons as new parish ministries gain acceptance and approval. He/She will maintain a relationship and work closely with parish liturgists, liturgical planners, family life ministers and youth ministers. Such cooperation and coordination of service can be seen, for example, in the catechumenate. The DRE is the natural person responsible for the catechetical dimension of the program but will be working with liturgists, liturgical planners and family life ministers in the execution of the new rite.

4. The Relationship of the DRE to the Parish Council and Board of Religious Education.

The relationship between the policy-making role of these bodies and the primarily managerial role of the DRE was discussed in part B above. The NCDD "Resource Guidebook for Diocesan Directors of Religious Education" sums up the specific relationships thus (p.13):

> In those parishes where there is a functioning Parish Council, the Board of Religious Education should be considered a committee of the Council

and be responsible to the Council. The DRE/CRE should be an ex-officio member of this committee.

The DRE/CRE generally is considered an employee of the Council and as such should be available to give consultative service to the over-all direction and unification of the total catechetical program of the parish. He/She should attend all meetings and submit major policy proposals to the Council. He/She should also help review and plan budgets for the catechetical programs and present them to the Council. Communication and evaluation reports to the Council should be on-going.

Although the board of education and the parish council are generally responsible for forming policies, members of these bodies are not usually as trained in theology and ecclesiology as the DRE. Therefore, it is up to the DRE to continuously educate, motivate and enable these members so that they might intelligently participate in the policy-making process.

5. Relationship of the DRE to Diocesan, National, and International Bodies.

If there is a diocesan organization, association or forum for DREs, there is much to be gained from participation. The DRE may wish to investigate the various national organizations of religious educators. Annual conventions sponsored by these groups can be an excellent source of professional development. The only existing national organization for DREs is the National Association of Parish Coordinators/Directors of Religious Education (NPCD), an affiliate of the National Catholic Educational Association,

1077 - 30th Street, N.W., Washington, D.C. 20007.

The DRE should take care to maintain a strong consciousness of the worldwide Church. This consciousness needs to be communicated to catechists and within the catechetical programs of the parish. Mission magazines, mission offices, or returning missionaries are excellent sources for fascinating insights into the Church in other countries.

CHAPTER TWO - Clarifying Roles/Titles

There is considerable diversity in the dioceses and parishes of the United States with regard to the terminology used to designate those in a parish who exercise leadership roles in the religious education program. Nevertheless, there does seem to be an emerging consensus that three major roles can be distinguished:

- Director of Religious Education (DRE)
- Coordinator of Religious Education (CRE)
- Administrator of Religious Education (A.R.E.)

The National Conference of Diocesan Directors of Religious Education (NCDD), in the "Resource Guidebook for Diocesan Directors of Religious Education," has approved these three titles as useful "descriptive" titles at this time. The Executive Committee of the National Association of Parish Coordinators/Directors of Religious Education (NPCD) commends these three role distinctions to its members so that both diocesan and parish religious educators may work toward a unity of terminology.

DIRECTOR OF RELIGIOUS EDUCATION

Persons applying for the position of Parish Director of Religious Education should possess the skills, experience and educational background which enables them to:

A. Directly assume the major responsibility for the total parish religious education program as designated and recognized by the pastor

B. Understand the nature and purpose of total parish religious education

C. Evidence good public relation skills

It would be expected that an applicant for the DRE position would have completed a Masters Degree in Religious Education or a similar Masters Degree with equivalent religious education courses/experience.

Scope of DRE Responsibility

A. Initiate, organize and implement programs to meet the religious educational needs of the total parish, i.e.,
   a. develop educational programs for adults and children
   b. develop sacramental programs
   c. recruit and train volunteers to assist in the programs
   d. prepare schedules
   e. maintain permanent records of programs and its participants

B. Be aware of educational resources and current catechetical methodology which enables him/her to select
   a. programs and/or texts
   b. audio-visual materials
   c. supplies needed for the effective development of programs

C. Prepare an operating budget for the religious education program

D. Work in cooperation with the pastor, associate pastor and parish board of religious education by
   a. meeting on a regular basis with the pastor and associate pastor

b. attending parish religious education board meetings

c. attending parish council meetings

E. Evaluate and prepare annually a report to the parish religious education board

F. Be familiar with diocesan policies in order to develop parish policies in conjunction with diocesan norms

G. Actively represent the parish at diocesan sponsored functions.

COORDINATOR OF RELIGIOUS EDUCATION

Persons applying for the position of Parish Coordinator of Religious Education should possess the skills and educational background which enables them to:

A. Implement an area of or the total parish religious education program under the guidance and supervision of the priest director or other professional director hired by the parish

B. Understand the nature and purpose of his/her area of responsibility in relation to the entire parish program

C. Work well with others, i.e., those in authority, peers and subordinates

It would be expected that an applicant for the CRE position would have completed a Bachelor's Degree with courses in theology and/or religious education. Someone who does not possess a Bachelor's Degree but has completed the 90-hour Diocesan Master Catechist Program would be considered qualified educationally.

Scope of CRE Responsibility

A. Organize and implement programs to meet the educational needs relevant to his/her area, i.e.,
   a. recruits and provides for the training of volunteers who assist in the program
   b. recommends to the director texts/programs, audio-visual materials and necessary supplies to be used
   c. prepares schedule
   d. provides for the maintenance of permanent records of programs and its participants
   e. collaborates in the preparation of an operating budget

B. Work in close cooperation with the pastor and director of religious education and parish board of religious education by:
   a. meeting on a regular basis with the pastor and director
   b. attending parish religious education board meetings
   c. attending parish council meetings

C. Prepare and present annualy a report to the parish religious education board

D. Be or become familiar with diocesan policies relevant to his/her area of responsibility

E. Actively represent the parish at diocesan sponsored functions

ADMINISTRATOR OF RELIGIOUS EDUCATION

These individuals can play a most helpful role in a parish religious

education program but would not be expected to have all the skills needed to direct a total program. They would often be a volunteer or partially recompensed. Their function would usually focus on serving the administrative and organizational needs of a parish program in such areas as:

Scope of A.R.E. Responsibility

A. Planning and scheduling of programs

B. Recruiting catechists

C. Responsibility for material needs of teachers and students in catechetical programs (e.g., providing textbooks, teacher-aids)

D. Facilitating arrangements for sacramental celebrations, parent meetings, etc.

E. Alerting catechists to opportunities for training and renewal (e.g., diocesan courses, regional workshops)

F. In absence of a DRE or CRE, making reports to the Parish Council and/or Religious Education Committee

Often, the size of the parish will dictate its personnel requirements. While a very small parish, for example, may require only an Administrator to assist the pastor with catechetical programs, a larger parish will probably require a DRE. Many very large parishes hire a DRE to oversee the program and one or more Coordinators to supervise individual areas.

CHAPTER THREE - DRE Areas of Responsibility

The concrete daily exercise of the DRE ministry requires many skills and entails considerable responsibility. This chapter will consider the basic roles and functions of the DRE.

1. Planning

An ancient adage is "the end determines the means." If one wants to arrive at a far-off destination, one has to plan the way to get there. Setting goals, therefore, is a major task for the parish catechetical leader.

Some general goals for catechetical ministry have been set by the Church. According to the Second Vatican Council, it seeks "to foster a faith that is living, conscious and active"(Decree on Bishops, #14). According to the American Bishops' document, The National Catechetical Directory, the goals are fourfold: to proclaim the message, build community, lead to worship and motivate for service.

The DRE is challenged to make these goals practical and applicable to the catechetical program of a particular parish. This will involve a process of needs assessment in the parish and the identification of priorities for the catechetical program.

The DRE will bring to this responsibility his/her special training and knowledge of the field, but the parish community should be given the opportunity to be involved as much as possible. In particular, parents and members of the parish board of religious education have the right and duty to be intimately involved in the

process of goal-setting. Once general goals have been formulated on the basis of input from all concerned parties, the DRE can begin to work towards the formulation of concrete, measurable, and specific objectives to be attained within determined time spans.

2. Program Design

The setting of goals and objectives will naturally lead to the design of a program of total religious education for the whole parish community. The concept of "total catechesis" implies that a variety of programs will be designed to meet the expressed needs of all age groups as well as of special interest groups.

Concentration on catechesis for the children of the parish should not override the importance of providing for the needs of adults; nor should stress on adult education lead to neglect of the children's right to have appropriate programs available. Rather, a network of catechetical programs can be designed and implemented so that all efforts support and enhance one another. The Rite of Christian Initiation of Adults is both a specific program for those entering the Church and a model of a truly ecclesial catechetical approach.

Program design for total religious education will include concrete plans for the involvement of parents. These and other adult catechetical programs will be designed in accordance with recognized principles of adult education, such as problem-centeredness, experience-centeredness, and participation in the learning process by the learner. Adult programs often benefit greatly from the involvement of resource persons from outside the parish.

Designing a program for children will involve translating the parish's already determined religious education goals and policies into curricula which enable the volunteer catechists to realize the goals in week-by-week catechesis. A key part of the DRE's job will be the selection of resource materials, such as textbooks, films, and other audio-visual aids.

The total catechetical program may not be realized all at once. Priorities will have to be established and through consultation and discussion, the focus for a given year will be determined.

3. Policy-Making

Having assisted in the determination of the catechetical goals and program of the parish, the DRE has the responsibility to draft policies for presentation to other parish leadership and policy-making boards. As discussed in chapter two above, the DRE will make recommendations for policy statements, but the policy must be decided upon by the religious education board and approved by the parish council, pastor and diocesan office.

The DRE will then see to the execution and implementation of these policies. A first step in this area would be the clear promulgation of the policies to all the parishioners.

Policy areas will likely include such matters as rules for sacramental preparation and catechesis, parental involvement, class attendance, disciplinary issues, etc.

4. Administration

New DREs are sometimes surprised to discover how much of

their time is spent on administrative work. A religious education program for a parish -- especially if the program is well-run -- requires a full-fledged office complete with staff, well-kept records, an extensive budget, etc. The DRE is the supervisor of the daily and long-term operations of this office, as well as of the programs which are its reason for existing.

The DRE must have a comprehensive grasp of all that is involved in an efficient office and program operation. One of the most important skills a DRE can possess is the ability to define the various tasks and delegate them to appropriate persons. Many parishes will have a full or part-time Religious Education secretary who can take care of the daily necessities -- answering the telephone, opening the mail, typing, filing, communications, etc. Additional help can be solicited on a volunteer basis. Both paid and volunteer staff will need supervision and support to keep morale and efficiency high.

It could be said that the key to being a good administrator is "budgeting": resources of money, time, talent, space, materials, etc., must be allocated according to established priorities.

5. Publicity and Communications

Without good communications, even a well-designed and carefully administrated religious education program will not accomplish its goal of enhancing the growth of the faith-life of the parish community. The entire community should know that it is their program --i.e., that each member of the community has a responsibility to actively contribute to the success of the parish catechetical program. They should be made aware that "active participation"

can take many forms, the most important of which is sincere prayer and encouragement for all those who are being nurtured in the faith. They should also have good information about what programs are available to help them and their family members grow in faith.

Every medium of communication should be used to publicize what is being offered. First and foremost, the parish clergy and staff should be clearly informed. Second, announcements should be made in the parish bulletin and at all Sunday Masses for several weeks before a program begins. Posters and handouts may also be employed. Their effectiveness can be greatly enhanced if a parishioner with training in graphics can be persuaded to help with their design and production. The telephone number and office hours of the Religious Education Office should be included in all these announcements so that people know where to get up-to-date, accurate information.

Beyond this, the DRE should make good use of the many informal means of communication -- i.e., being available to talk with people after Mass, making sure that certain parishioners who are natural "communicators" have good information, informing one's volunteer catechists in plenty of time so that they can answer questions, etc. These person-to-person encounters can be the inspiration which moves the alienated and the doubtful to give the religious education program a chance.

In addition, provision should be made for more in-depth presentations of the goals and methods of the total catechetical program of the parish. It is especially important that parents be

urged to attend such sessions. They should know that their active participation is an indispensable part of the catechesis which the parish desires to make available for their children.

Publicity and communication for adult catechesis should in some cases transcend parish boundaries. If an adult program is designed to involve small, intimate groups in a community-building process, it is obvious that it is intended for members of the home parish only. However, other types of programs, such as lectures or workshops given by well-known figures, can be co-sponsored by several parishes and publicized in the diocesan newspaper to give maximum benefit to all. Also, the DRE should try to keep in touch with all adult programs being offered within a reasonable commuting distance so that parishioners who express an interest in continuing education can be directed appropriately. This is especially important in parishes which have not yet developed a strong adult program of their own.

6. Recruitment, Formation and Supervision of Catechists

It could be said that the "alpha and omega" of a strong religious education program is the catechist corps. If care and resources (of time, energy and money) are not put into their recruitment, training and supervision, much of the DRE's other efforts may go for nought.

Many parishes already have a dedicated corps of experienced catechists. The DRE must be sensitive to what he/she can learn from them, and tactful when introducing new approaches. If these "old hands" can be won over to the DRE's vision of the total religious

education program of the parish, they can be one of its richest resources.

A. Recruitment

Recruitment must be preceeded by an assessment of needs. Which catechists are returning from previous years? Do they want to work with the same age group or a different one? Returning catechists may also know other parishioners who would be willing to join in this ministry. If there are still gaps to be filled, the DRE may proceed on two fronts: publicizing the need, and at the same time asking around for "leads" to parishioners who have teaching experience or training in religious studies.

Sometimes people will volunteer who do not really have the aptitude for the work, i.e., they do not interact well with children, or they do not have the potential for learning good teaching methods. These individuals can often be profitably employed as helpers in other capacities: preparing classrooms, distributing materials, coordinating field trips, or facilitating communications to parents.

B. Formation

Catechists should be clearly informed that their responsibilities include participation in ongoing formation as well as in the actual catechetical sessions they conduct. The DRE's goal should be to form a sense of community among the catechists, since this will provide the greatest nurturance to their own faith-life and, therefore, the best incentive to continue in the catechetical ministry.

Community can be formed by regular group sessions which include opportunities for prayer, liturgical celebration, and informal interaction as well as input relevant to catechesis.

Input should be planned systematically to include scripture, doctrine, morality, liturgy, plus catechetical and pedagogical methodology. It should be presented in accord with the principles of adult education and aimed at enabling the catechists to assimilate the content at an adult level. Principles of communicating this content appropriately to various age levels can be taught to the whole group and made more concrete in individual planning sessions with the DRE.

The DRE should verbally and non-verbally communicate to all catechists that he/she is available as a resource person to each one. The DRE should know the catechists' backgrounds and encourage them to avail themselves of appropriate opportunities for improvement, such as parish adult education, diocesan congresses, regional workshops, courses at local colleges, etc.

C. Supervision

It may not be possible -- or desirable -- for the DRE to be present whenever religious education programs are taking place in the parish. However, the DRE should take care to keep in close touch with the catechists and/or supervisors who are present. On the one hand, it is important to avoid being "nosy," so that people feel as if every move is being watched. On the other hand, catechists need to know that the DRE cares about what is going on. Catechists need regular encouragement, dialogue, and support to keep functioning well both practically and emotionally.

7. Outreach and Contact

The DRE may do all of the above jobs well and still fail to meet one of the greatest religious education needs in the parish: the need to reach out to those who, for one reason or another, are not participating in the programs which they truly need. The most prominent example of this is the family which is not encouraging its children to come to the religious education program. Or, a family may enroll its children but is not making sure they attend. Again, the parents may send the children to classes but fail to even minimally carry out their own role in religious education by bringing the children to Sunday Mass and other parish events.

In all these cases, the DRE needs to make sure that the family is contacted personally. Ideally, a home visit can be arranged so that the reasons behind these failures can be sensitively ascertained and a solution encouraged with warmth and firmness. In many cases, referrals will be needed. The most common example is the non-canonical marriage which has led to needless alienation from Church life. In other cases, counselling is to be recommended. Sometimes, all that is needed is for someone to reach out and let the "alienated" know that they are wanted in the community.

8. Meeting Individualized and Specialized Needs

In a Christian community, individuals with special needs are truly "special" people, for as Jesus said, "Whatsoever you do to the least of my brothers, that you do unto me"(Matt 25:40). Therefore, care must be taken that catechesis is provided for all who are unable to join in the regular program. This would include the blind

and the visually impaired, the deaf and the hearing impaired, the developmentally disabled, and those with certain kinds of physical handicaps.

Another group needing special attention is minorities. Whenever possible, racial and language minorities should be integrated into the regular parish catechetical program. However, proper respect for their ethnic heritage may demand that special learning opportunities be provided. Of course, the majority group in the parish also benefits from learning more about the cultural heritage of the minority group.

Senior citizens are a third group often neglected when religious education is planned. They are often eager for the opportunity to pray, share, and learn with other persons of faith. To overcome special difficulties of transportation, meetings could be held at a local senior citizen center, or special volunteers could be recruited to provide transportation.

9. Evaluation of Programs and Personnel

In a way, this ninth "area of responsibility" returns full circle to the first; for it is the original goal by which the DRE evaluates the parish catechetical program at the end of the year. Just as the goals could not be determined by the DRE alone, so the evaluation also must involve many members of the parish community. The criteria of evaluation should be discussed by the same group which established the goals at the beginning of the year, i.e., in many cases the board of religious education. A questionnaire may be distributed to participants, catechists, parents, and other interested

parishioners. The results of the questionnaire and the evaluation by the board could perhaps be discussed with the parish council before a revised set of goals is determined for the next year.

Personnel, both paid and volunteer, should also be evaluated annually. The criteria of evaluation should ideally be known to the individual when he/she begins the job, and any deficiencies should be pointed out when they occur. Under these circumstances the annual evaluation can be a positive experience of exploring possibilities for even greater contribution.

SECTION THREE: HIRING PROCEDURES

CHAPTER ONE - Choosing a Parish

The process of finding a parish position can be a traumatic and anxiety-filled experience for a prospective DRE. Often difficulties arise later in a position because the applicant did not take time to go through a careful and systematic process of selecting a parish in which he/she could effectively function.

The experience of many DREs indicates that the hiring process might well include the following steps:

1. Prepare a Personal Resumé. This document should contain the following information:

   Name

   Address - Home and Business

   Phone Number - Home and Business

   Marital Status/Number of Children

   Date of Birth

   Present Position/Employment

   Schooling/Degrees Acquired

   Prior Work Experience

   Publications

The resumé should also contain a few essay paragraphs on the applicant's personal philosophy of religious education.

2. Acquire Letters of Reference. These letters should be from objective persons who can testify to the applicant's professional

knowledge, skills and experience as catechist. If the applicant is changing parish positions they might include letters from the diocesan office and the pastor of the parish formerly served.

3. Consult the Diocesan Office of Religious Education. An applicant ought to contact the diocesan office early in the process of seeking a parish position. It will often have a list of parishes which are seeking a DRE. In addition, it often can provide the applicant with important information about parishes and their catechetical programs. In some dioceses, placement through the diocesan office is mandatory.

   In the visit to the diocesan office, the applicant -- especially if he/she is new to the diocese -- will want to inquire about:

   a) the kind of support offered by the office to parish DREs, e.g., enrichment programs, policies, etc.
   b) the existence of a local DRE association
   c) diocesan due process procedures for grievances and how such matters are handled in the diocese

4. Establish a Network of Contacts. The next step in the job search is the establishment of a network of contacts. The job seeker talks to everyone he/she knows who is related in any way to local parishes. In addition to unearthing potential job openings, this has several benefits: it spreads the word of one's availability; it may lead to a chain of referrals and new contacts; and it aids one's perception of the local church

and the specific ministry one is seeking. The effort that has gone into this can bear fruit even after the job search is successfully completed, for contacts and awareness beyond one's own parish are of great value to the practicing DRE.

This process of inquiry will eventually result in the pinpointing of one or more attractive job openings to be further pursued.

5. Acquire a Profile of the Chosen Parish. An applicant should acquire as much detailed information as possible on each parish that he/she may be considering. This data should include size of parish, ethnic composition, economic status, geographical extent, stage of catechetical development, other educational programs in the parish, nature and style of parish leadership, consultative bodies operative in the parish, etc.

It is helpful to use a variety of sources in gathering such information. Some factual information can be obtained by inquiries to diocesan or parish personnel. Additional facts can be obtained by attending a Sunday worship service and collecting the parish bulletin. On the same visit one can get a feel for the tone of the parish and perhaps have an opportunity to chat with a few random parishioners. If feasible, one should arrange to speak informally with as many parish community members as possible (i.e., ministers, present and former employees, catechists, parish council members, etc.), for the perspectives they offer may vary widely. Finally, it is wise to inquire about the parish among other knowledgeable persons in the diocese. Any negative

reports should be checked out further, as they may be the fruit of prejudice, ignorance, or "sour grapes" rather than of discerning observation.

A sample parish profile form prepared by the Archdiocese of Chicago is reproduced in Appendix B. It contains many of the kinds of questions that a DRE would want to know about a parish in which he/she is contemplating employment.

6. Contact the Parish. After the above steps are completed, the applicant will officially contact the parish in which he/she is seeking employment. While the original contact may be with any one of various members of the parish community, it is recommended that the applicant make personal contact with the pastor at the earliest opportunity -- even if the interviewing is to be delegated to others.

The initial contacts should then lead to formal interviews to discuss the position, parish expectations, and a proposed job description. Appendix C contains a checklist of responsibilities that would be helpful in preparing the job description.

CHAPTER TWO - The Job Interview

An interview committee, appointed by the board of religious education, the parish council, or the pastor, is the most usual group to dialogue with an applicant for the actual job interview. The interview committee might consist of the pastor and/or associate pastors, the school principal, the president of the parish council, the chairperson of the education committee and several of the more involved catechists and parents. It is to the prospective DRE's advantage if this group includes the widest possible representation of those who will be served in the parish.

The interview process should allow sufficient time for the parish committee and the applicant to discuss thoroughly their mutual expectations. The ultimate goal of the process should be the negotiation of a specific job description tailored both to the needs of the parish and to the abilities of the applicant.

It is likely that no decision will be manifested on the occasion of the interview. It is desirable that the committee have the leisure to discuss the applicant in his/her absence. Applicants should be sensitive to this and offer to leave when it appears that all questioning has ceased.

The applicant will want to know specifically who will be contacting him/her with the decision and some time frame should be indicated.

A second meeting with the committee may be necessary to

actually finalize the job description and agree on details of compensation, etc. All of these matters should be incorporated in a written contract.

CHAPTER THREE - The Contract

It is important to think about the contract in the context of the relationship between Christian minister and Christian community as discussed in Section Two, Chapter One. The Christian minister is a member of the community of Christ's Body before he/she receives the charism of ministry; and the purpose of the charism of ministry is the upbuilding of the community. In this context, it is not appropriate to think of the contract primarily as the means by which two atomized parties each gain as much as possible from the other.

An appropriate perspective for a DRE's contract is the biblical one of "covenant." The parties make mutual promises in a spirit of love and fidelity under God; the community commissions the individual to exercise a God-given charism in its midst, while the individual pledges his/her service to the community. Some communities even prefer a "covenant ceremony" to a simple signing of the contract.

The above suggests the appropriate "spirit" of contract negotiations in the Church. However, it is equally important to keep in mind that Church communities are also human institutions. As such, they benefit by contracts with clear specifications which assure justice for all parties. The National Catechetical Directory (#214) clearly states this:

> Pastors or parish boards which hire directors or coordinators must formulate clear and specific agreements with them concerning their duties, in line with diocesan policies.

> These agreements should also specify the spiritual, psychological, and financial support to be provided by the parish.

The NPCD, in its publication A Day in the Life of a DRE, agrees:

> These documents should reflect the underlying and ultimately more important spirit of community. In other words, while our work is best described as a ministry, it is also important that we be professionals, even though that term is open to many interpretations. We cannot just pray that the Spirit create the kind of community we seek; we have a significant role in bringing about that community. Specifically, our role is educational, and that means we should have special skills in our area.

The following are among the items which are normally included in the contract.

1. Names and titles of the parties making the contract; also the location (state, city, diocese)
2. Contract beginning and concluding dates
3. Employee's responsibilities
   a. Agreement of the director to perform the duties described within the job description attached to the contract
   b. Specifications for the use of time: number of hours, days, office hours; responsibilities in relation to vacation and compensatory time
   c. Other employees whom the DRE supervises; his/her relationship to them
   d. To whom the DRE is accountable, and how; relationship

to pastoral team, parish council, etc.

4. Employer's responsibilities
   a. Salary and mode of payment (i.e., every two weeks, once a month, or whatever)
   b. Identification and description of benefits:
      --Social Security, health insurance, arch/diocesan retirement plan, unemployment insurance
      --Provision for continuing education (time and finances), professional expenses, reimbursement for job-related expenses
      --Days off, vacation, sick leave, compensatory time, professional time
   c. Provisions for use of facilities and secretarial help
5. Brief description of the evaluation process and the criteria to be used in assessing adequate performance
6. Procedures for contract renegotiation
   a. Provision for the resolution of contractual disagreements (i.e., agreement of both parties to submit a disagreement to the arch/diocesan due process committee)
   b. Obligation of both parties to advise one another of any desired contract modifications by a specified date previous to the date agreed upon for final contract renewal or termination

c. Obligation of both parties to advise one another of their final intentions by an agreed upon date regarding a succeeding contract

7. Date of signing and signatures

SECTION FOUR: COMPENSATION AND BENEFITS

CHAPTER ONE - Rationale

Questions of salary and benefits are occasionally, unfortunately, the source of seeming conflict of interest and consequent "failure to communicate" between DREs and their employing communities. In these times of inflation and belt-tightening, it is no wonder both parties feel tense about issues involving money. The fact is, there is a certain natural "conflict of interest" between the party who must pay and the party who is to be paid. However, a clear vision of the real mutual goal of both parties--namely, the proclamation of the Gospel--will enable the realization that there is a genuine "community of interest" even in this area of finance.

There are two biblical texts which present principles upon which consideration of salary and benefits might be based. The first is highly idealistic: "You received without charge, give without charge. Provide yourselves with no gold or silver, not even with a few coppers for your purses, with no haversack for the journey or spare tunic or footwear or a staff, for the workman deserves his keep" (Matthew 10:8-10). Can these specific provisions be applied literally to the situation of the DRE's ministry? It is unlikely, especially if the DRE is a layperson with a family or planning to have a family someday. It may be that some individual DREs, in addition to their gift of catechesis, have a special charism of poverty; but it is wrong for clergy and parishioners--especially those who themselves have relative

financial security--to demand extraordinary sacrifices of their DRE. This is not what Matthew's text is saying.

The real main point of this Gospel text is: ministers of the Gospel should not worry about their material well-being, nor should they allow it to be a factor in their day-to-day exercise of their calling (i.e., by making each instance of giving contingent upon receiving something in return). There is obviously an element of this which relates to the individual's personal spirituality of generosity and trust in God's providence. But also implied by the statement, "The workman deserves his keep," is the responsibility of the employing parish to provide adequate resources so that the individual will not be <u>forced</u> to worry about finances on a constant basis. The second biblical text confirms this: "The Lord gave instructions that those who preach the Gospel should earn their living by the Gospel"(1 Corinthians 9:14). Adequate compensation, then, is a matter of Christian justice.

In the modern economic context, the most realistic way that the employing parish can enable the DRE to live with the non-anxious, generous attitude which Matthew recommends is by providing a salary and benefits comparable to that of other professionals in the local area with similar responsibilities. Also, provisions for regular wage increases which at least keep up with increases in the cost of living need to be written into the contract. Then those DREs who have fewer family responsibilities and feel called to a simple lifestyle can have resources for generous giving; those who

have families can, without anxiety, support a lifestyle comparable to that of their neighbors. Parishes who do not follow this practice will usually end up with less qualified DREs and high turnover--both of which result in less adequate catechesis for the community.

The bishops of the world, in their 1971 Synod, made a statement which confirms this point of view:

> Within the Church rights must be preserved. No one should be deprived of his ordinary rights because he is associated with the Church in one way or another. Those who serve the Church by their labor, including priests and religious, should receive a sufficient livelihood and enjoy that social security which is customary in their region. Lay people should be given fair wages and a system for promotion.
>
> (Justice in the World, Part III)

This statement points out that priests and religious, as well as lay people, ought to be provided with "sufficient livelihood." In the past priests and religious usually were given non-monetary benefits (housing, meals, car) but very little cash salary. In some areas this is still the practice. However, parishes need to be sensitized to the fact that nowadays many religious (and some priests) do have the responsibility to provide for others, i.e., elderly parents or infirm community members. The most just policy is to pay priests and religious the same salary as laity, with deductions, of course, for extra non-monetary benefits. The attitude should be one of trust that these dedicated persons will use the money for the good of the Church. An additional value of this approach is that it frees the interviewing committee to judge all the applicants on the same basis

and choose the one who will do the job best, rather than the one who will cost the parish substantially less.

CHAPTER TWO - Specific Provisions

A. Salary

The most important step in the process of determining a just salary for the work of a DRE is the development of a comprehensive job description. One reason DRE salaries tend to be low is that many people do not really know what DREs do. When a comprehensive job description makes it clear that the DRE performs work equivalent to that of a school principal, a teacher, and a planning consultant, as well as fulfilling additional demanding roles, there will be a greater appreciation of the need for a salary range similar to those of other professionals.

Some dioceses have developed intricate methods for the determination of the correct amount that should be paid to a particular DRE. For instance, "points" may be assigned for years of education, years of experience, and each of various areas of responsibility. Then a scale (adjusted to local economic conditions) is used to see what salary is appropriate for someone with this many "points."

If the diocese has such an analytical, scientific method and the parish is willing to use it, the decision about salary level can be relatively painless. The only judgments that need to be made in such a case are those about the rating of the DRE's responsibilities. However, in most situations the decision is made in a less analytical way. Perhaps the simplest rule of thumb would be to decide what other

professional role this particular DRE position most closely corresponds to and then follow established local salary scales for that role.

Care must be taken not to simply assume that the comparable role is that of "teacher"; a good job description is likely to reveal that it is closer to that of "principal"--a position with a considerably higher salary scale. The salary scales used should also take into account pay levels in secular professions (i.e., public schools) as well as church-related ones. If the DRE works twelve months while the comparable professional works only ten, the scale must be adjusted accordingly.

DREs will sometimes find themselves offered salaries considerably lower than those suggested here as "just." Low pay for Church employees is a serious problem in the American Church. If the offer is not impossibly low, however, the DRE's choice may be to accept it and to work with the diocesan office and local DRE associations for improvements.

B. Personal Benefits

Certain personal benefits are so much a part of our national economy that they are obligatory for Church employees, including DREs:

-- Social Security

-- A generous medical and hospitalization insurance plan: plans vary greatly, some provide coverage for the employee and dependents without charge to the employee; some provide only for the employee, who must pay the

premium for dependents; many expect the employee to pay a portion of the whole premium. The DRE should be sure he/she understands exactly what is being received.

-- If the DRE prefers to enroll in an alternate program (not under the auspices of parish or diocese), he/she should be compensated in an amount equivalent to the cost of enrollment in the parish program.

-- Paid holidays: national and diocesan

-- A pension plan (preferably cumulative with changes of parish or even diocese)

-- Paid vacation: three weeks, increasing with length of employment

-- Sick or maternity leave (also can be used on the occasion of a death in the family): the usual provision is one day per month, cumulative up to 120 days.

-- The specification of two full days off per week, even if they are not on weekends or the same every week

Other benefits are less universal, but should be seriously considered by the parish which wishes to attract and retain a competent DRE:

-- Unemployment insurance

-- Life insurance

-- Provision for "personal days" to be taken from sick leave time

-- Provision for necessary days off without pay

-- Tenure: after three years of successful administration, the DRE cannot be dismissed except for serious reason.

C. Professional Benefits

A parish seriously interested in quality religious education will include a generous budget for professional expenses and development in the DRE's compensation package. Among the items that could be specified are the following:

-- Paid time for continuing education
-- Budget for continuing education (reasonable suggestion: at least three credits at the tuition rate of the nearest institution offering relevant courses)
-- Time and money for conferences and workshops, including travel, meals, and lodging
-- Paid membership in professional associations
-- Specified number of professional journals to be provided
-- Compensatory time for attendance at meetings of associations

D. Working Environment

The benefits listed under the first three headings basically refer to the DRE's life beyond the everyday performance of duties. This final section refers to the things which make the everyday work of the DRE easier, more efficient, and more professional:

-- Adequate office space with sufficient privacy for consulting with parents, planning programs, etc.

-- Separate telephone line or extension

-- Easy access to needed equipment (typewriters, ditto or mimeograph, copier, adding machine, etc.)

-- Secretarial help, full or part-time depending on size of program

-- Adequate program budget

-- Definite commitment of supervisor (i.e., the pastor) to a weekly or bimonthly meeting for dialogue, communication, and support

SECTION FIVE: EVALUATION OF THE DRE

CHAPTER ONE - Evaluation by and for the Community

The prospect of "evaluation" often conjures up images of an anxiety-producing ordeal in which one individual is subjected to intense scrutiny by a group with power over that individual's fate. Unfortunately, these images are sometimes a realistic picture of the DRE's experience of year-end evaluation. However, if evaluation is properly understood and planned by both the DRE and the parish community, it need be neither so anxiety-producing nor so one-sided. It can and should be a mutual process which helps all parties to improve their functioning and to experience one another as community.

It may seem idealistic to claim that evaluation can be a community-building event. However, one leading theologian, Bernard Lonergan, has spoken of community as "an achievement of common meaning" and that is what evaluation is all about. It is a process of arriving at a consensus about what the DRE's presence and work have meant to the parish. Parish members articulate their feelings to one another and thus discover what meanings they really have in common. They articulate their feelings to the DRE, who thereby learns a great deal about how he/she has--or has not--understood the mind and heart of the community.

It is possible that the result of this exploration will be the mutual discovery that this DRE and this community do not belong together--their ways of being, perceiving and acting do not mesh in

a mutually beneficial way. More commonly, however, the evaluation process results in a greater knowledge of one another and a greater capacity to work together for common goals. Thus, the "achievement of common meaning" has taken another step forward.

In order for evaluation to be a positive event in the community, planning for it must begin from the very inception of the DRE's relationship with the community. When the interviewing committee meets with candidates, evaluation should be mentioned as an essential element of the parish's expectations. If it is not mentioned, the applicant should ask about it. Once specific negotiations toward employment have begun, both parties should make clarification of the evaluation process a priority. Much tension can be avoided when everyone concerned knows what is going to happen and what their own responsibilities are in the process.

The board of religious education is generally the coordinating body for the parish community's evaluation of both the DRE and the catechetical program. The board--or if there is none, the parish council or the pastor--often appoints a committee to handle the evaluation of the DRE.

One concern of whoever coordinates the evaluation process should be to enable a broad spectrum of community members to be involved. Such broad involvement can help to reduce distortions (positive or negative) due to individual perspectives. Furthermore, the involvement of community members helps to strengthen the sense of investment which they should have in relation to the work of the DRE. However, the evaluation

committee must avoid the pitfall of asking untrained people to make judgments for which they lack competence. It is essential that the evaluators know well what the DRE does. Safeguards against single-issue conflicts, personal vendettas, etc., must be built into the process.

Evaluation is based on the job description and the program goals, both of which ideally have been developed in dialogue with the DRE. One part of the dialogue around the specification of the job description should be the discussion of what criteria are appropriate to evaluate performance in each area. The interviewing committee needs to be firm about its expectations; the DRE needs to be certain that he/she understands them concretely.

At the same time, the committee should present a prepared format for the process of evaluation with the DRE having the opportunity to suggest modifications. In subsequent years, the evaluation process itself can be evaluated and modified in mutually agreeable ways.

There are many possible ways to structure an evaluation process. When presented with the proposed format, the DRE needs to distinguish between aspects in which change should be requested and those aspects in which several options are equally acceptable. Perhaps the most important thing to look for is that the evaluation process involve all parties in constructive criticism of self and others. An evaluation process which centers <u>solely</u> around the community's critique of the performance of one individual--the DRE--is not nearly as profitable for community <u>or</u> DRE as a process which involves the community

more deeply.

It is the responsibility of the evaluation committee, then, to include in its format for the evaluation process specific procedures for self-evaluation by the board and for the DRE's suggestions on how the board might function in a more helpful way. These aspects of the process will not usually be as extensive as the actual evaluation of the DRE, but it is important that they occur.

While it would be unrealistic to expect DRE and board to be constantly involved in an intense evaluation process, it is important that time be allowed for both formal and informal interchange on a regular basis throughout the year. The DRE should give a formal report at least every other month. At other meetings, there could be a ten-minute informal "suggestion session," with both DRE and board members having the opportunity to express their feelings about each other's performance. If serious difficulties seem to be surfacing, the chairperson of the board can schedule more time to deal with them.

If ongoing evaluation has really been occurring, preparation for the annual evaluation will probably be neither difficult nor traumatic. However, it must be carefully planned so that preparations begin several months ahead of the date for the formal and definitive evaluation. The evaluation committee should break down these preparations into concrete steps, assign them to individuals or groups, and set dates for their completion.

One of the processes that must be planned at the same time is contract renegotiation which could be carried out by a separate committee.

CHAPTER TWO - The DRE's Responsibility in Evaluation

As a professional, the DRE should take seriously the responsibility to practice regular self-evaluation. The DRE may have additional criteria for self-evaluation besides the parish job description. For example, the DRE may recognize the need to keep tabs on his/her fidelity to prayer, spiritual reading, retreats, etc. -- areas which the parish did not deem appropriate to specify.

The professional nature of the DRE's role also calls for participation in dialogue with colleagues who can offer suggestions on the improvement of performance. This is one of the important reasons for being an active participant in local or national associations of religious educators.

During the interview process, the DRE should be sure to request an evaluation which has ongoing components as well as one definitive annual examination. If one is doing something poorly or rubbing people the wrong way, it is much more constructive to hear about it one week later than to face a year's worth of resentful feelings ten months after the fact. Or, if the practical implementation of programs has neccessitated the redirection of the stated priorities of the board or parish council, it is better that they hear about it immediately rather than pick it up through the grapevine. Experience has demonstrated that these kinds of events have great potential for being the spark of either divisive conflict or of constructive interchange. The lack of an accepted procedure for ongoing evaluation greatly increases

the chance that the outcome will be misunderstanding and tension rather than an opportunity for greater mutual understanding and trust.

A happy outcome to such situations is also aided by the maintenance of open communication with one's immediate supervisor, so that there is a channel for discussion of problems as they occur.

Once the format for the evaluation process has been set up, the DRE should try to be as open as possible to it, even if it is not structured exactly as the DRE would wish. Defensiveness and lack of cooperation can only lead to an even greater breakdown of communication; a cooperative and open spirit may inspire others to the same.

During the year, the DRE should request frequent opportunities to report both on the religious education program and on his/her own performance if such opportunities are not already allowed by the parish. Naturally, in such reports one wishes to stress the positive, and in general it is good to do so. However, one should also be honest about possible weaknesses. One might present a plan for overcoming these weaknesses and ask for additional suggestions. If it is observed that the DRE is willing to make such plans and sincerely tries to follow through on them, both the board and the parish community are much more likely to have patience when they themselves observe weaknesses.

APPENDIX A

BIBLIOGRAPHY

A select list of resource material is offered below to supplement the information included in the handbook. It is a partial listing of the wealth of materials available in the areas of professional development, voluntarism, ministry and catechetics.

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ON TEACHERS AND TEACHING

The Qualities and Competencies of the Religion Teacher

This booklet offers an individualized performance-based approach to teacher education; identifies fundamental qualities and expertise required of today's religion teacher.

NCEA, Suite 100, 1077 - 30th St., N.W., Washington, DC 20007

Hear The Word, Share The Word, Guide Your People

Processes to help in the spiritual formation of educational personnel at all levels. Working around the basic themes of God, Jesus and Church, these processes assist teachers and administrators in religious education centers and Catholic schools to deepen their spiritual lives. A product of the National Conference of Directors of Religious Education.

NCEA, Suite 100, 1077 - 30th St., N.W., Washington, DC 20007

The Catechist Formation Book: Growing and Sharing

Based on the cumulative experiences of people who have worked to train,enrich catechist, the book presents approaches for catechists in formation and for catechists who are currently teaching. By Rev. David A. Sork, Don Boyd, Sr. Maruja Sedano

Paulist Press, 545 Island Road, Ramsey, N J 07446

The Religion Teacher Learner: A Guide Book To Self-Help

Presents principles and practices that assist a catechist on a personal basis. By Margaret Timmerman, M.H.S.H.

Twenty-Third Publications, P.O. Box 180, Mystic, CT 06355

How To Be A Very, Very, Very, Very, Good Catechist: For Self-Help And In-Service Training

Provides a person with principles, resources, and practical suggestions in the field of catechesis. By Margaret Timmerman, M.H.S.H.

Twenty-Third Publications, P.O. Box 180, Mystic, CT 06355

From Confusion To Confidence

Provides 24 steps to successful religion teaching.

Hi-Time Publishers, Inc., Box 7337, Milwaukee, WI 53213

The Religion Teacher's Handbook
The Key To Confidence

Series of articles on religious formation with emphasis on three areas: Living the Message, Building Community, and Communicating the Message.

Hi-Time Publishers, Inc., Box 7337, Milwaukee, WI 53213

Help: An Aid For New Religious Educators

There is a leader's guide and a teacher's book that provide a step by step approach to preparing a class in catechetics. By Leonard A. Sibley and James J. Ahern

Catechetical Communications, 1517 Irene Street, Bethlehem, PA 18017

Create! The Art of Teaching Religion

Presents practical approaches to assist teachers engaged in the Ministry of the Word. By Rita Foley

William H. Sadlier, Inc., 11 Park Place, New York, NY 10007

Classroom Creativity: An Idea Book For Religion Teachers

Describes a variety of activities, the use and application of audio-visuals, and contains good resources for each area discussed. By Elizabeth Jeep

Seabury Press, Seabury Service Center, Somers, CT 06071

A Book For All Seasons: Monthly Helps And Hints For Catechists

Using a calendar or memo-minder approach, the book presents articles, poems, suggestions for use in the catechetical ministry. By Janaan Manternach and Carl J. Pfeifer

Twenty-Third Publications, P.O. Box 180, Mystic, CT 06355

Teacher As Minister: Daily Plan Book

Inspirational and practical, the book helps teachers plan their daily lessons while keeping a broader view of the entire year.

NCEA, Suite 100, 1077 - 30th Street, NW, Washington, DC 20007

The Catechist as Minister

This booklet talks about the spirituality of the catechist and is designed to help catechists towards a deeper understanding of their ministry. By Carmen L. Caltagirone

Alba House, 2187 Victory Blvd., Staten Island, NY 10314

Media & Catechetics Today

The communications revolution has opened up new possibilities for sharing the "good news" more effectively. This booklet contains reflections and practical suggestions on media use for religious education. Topics covered include guidelines for parents on responsible television viewing, use of video-cassettes for parish and school programs, cable TV use for diocesan teacher training, etc.

NCEA, Suite 100, 1077 - 30th Street, NW, Washington, DC 20007

Gathering God's People: Signs of a Successful Parish

This book is for all involved in parish ministry — pastors, DREs, Catholic school administrators and teachers, youth ministers, adult education directors, liturgists, parish/school councils, boards and committees. A sample of topics covered in the book: "Catholic Schools: Unique and Challenging"; "Sunday Worship"; "Christian Initiation of Adults"; "Adult Learning: Helping It Happen"; "Young Adults"; "Is Family Religious Education Possible?"; "Parish as the Environment for Sacramental Preparation"; "Organizing Parish Councils, Boards, and Committees".

NCEA, Suite 100, 1077 - 30th Street, NW, Washington, DC 20007

Into The Christian Community: Religious Education With Disabled Persons

This comprehensive guidebook is especially for special educators, religious educators, diocesan and parish personnel, administrators, teachers, and volunteer catechists. It is a collection of 12 papers dealing with both philosophical/theological considerations and practical methods and teaching techniques for those working with disabled persons in parishes, schools and institutions. Resources for teachers and parents are included.

NCEA, Suite 100, 1077 - 30th Street, NW, Washington, DC 20007

PERIODICALS

PROFESSIONAL:

Religious Education, Religious Education Association, 409 Prospect Street, New Haven, CT 06510

Living Light, William H. Sadlier, Inc., 11 Park Place, New York, NY 10007

Professional Approaches for Christian Educators (PACE), St. Mary's Press, Terrace Heights, Winona, MN 55987

PRACTICAL:

Catechist, Peter J. Li, Publisher, 2451 E. River Road, Dayton, OH 45439

Religion Teacher's Journal, Twenty-Third Publications, P.O. Box 180, Mystic, CT 06355

Today's Parish, Twenty-Third Publications, P.O. Box 180, Mystic, CT 06355

Ministries, Grace Publishing Company, 1201 E. David Road, Dayton, OH 45429

The Forum Newsletter, NCEA, Department of Religious Education, Suite 100, 1077 30th Street, NW, Washington, DC 20007

The Parish Coordinators/Directors of Religious Education Newsletter NPCD at NCEA, Suite 100, 1077 30th Street, NW, Washington, DC 20007

APPENDIX B

PARISH PROFILE

(Chicago Archdiocese)

_____
Date Completed

PARISH _____

ADDRESS _____

_____ PHONE _____

PARISH STAFF

PASTOR _____

ASSOCIATES _____

_____

_____

DEACON (S) _____

_____

PRINCIPAL _____

RE. EDUC. COORDINATOR _____

OTHERS _____

CONTACT PERSON FOR INTERVIEW _____

PHONE _____

NAME OF PERSON COMPLETING THIS FORM _____

PARISH DATA

1. HOW MANY FAMILIES ARE THERE IN THE PARISH? _____
2. HOW MANY FAMILIES ARE REPRESENTED IN THE CATHOLIC SCHOOL? _____
3. IN RELIGIOUS EDUCATION PROGRAMS OUTSIDE THE CATHOLIC SCHOOL? _____

4. WHAT IS THE BREAKDOWN OF THE PARISH ACCORDING TO AGE?

25-30 _____ 40-50 _____ 60-70 _____

30-40 _____ 50-60 _____ 70--- _____

5. ACCORDING TO EDUCATIONAL BACKGROUND?

COLLEGE GRADUATES _____% HIGH SCHOOL _____%

6. FINANCIALLY?

$8,000.00 - $12,000.00 _____% $16,000.00 - $25,000.00 _____%
$12,000.00 - $16,000.00 _____% $25,000.00 - $50,000.00 _____%

7. WHAT PARISH SOCIETIES ARE OPERATING?

_____

_____

_____

_____

8. DOES YOUR PARISH HAVE A LARGE PERCENTAGE OF MINORITY GROUPS, SUCH AS BLACKS, SPANISH SPEAKING, OTHER? _____

_____

9. DO CATHOLIC SCHOOL AND OTHER CATECHETICAL PROGRAMS SHARE EQUALLY IN THE USE OF SCHOOL AND/OR PARISH FACILITIES, UTILITIES, EQUIPMENT, BUILDINGS, ETC? _____

_____

10. DO SCHOOL PERSONNEL AND OTHER CATECHETICAL PERSONNEL MEET TO DISCUSS IDEAS, PROBLEMS, PROGRAMS AND IN GENERAL COMMUNICATE WITH ONE ANOTHER? _____

_____

11. ARE THESE MEETINGS ON A REGULAR BASIS? IF SO, HOW OFTEN? _____

_____

12. TO WHAT DEGREE IS THERE LAY PARTICIPATION IN DECISION MAKING FOR THE PARISH? (circle)

none a little much very much

13. DOES THE PARISH HAVE A PARISH COUNCIL? _____

14. IF NONE, IS THERE ANY MOVEMENT TOWARD ONE? _____

15. DOES THE PASTORAL STAFF (PASTOR, ASSOCIATES, COORDINATOR AND PRINCIPAL) MEET REGULARLY? _____
IF SO, HOW OFTEN? _____

16. IS THERE A CATECHETICAL (RELIGIOUS EDUCATION) STAFF OR BOARD IN THE PARISH? _____ A BOARD OF EDUCATION? _____

17. IN WHAT WAYS DO THE PRIESTS OF THE PARISH INVOLVE THEMSELVES IN RELIGIOUS EDUCATION PROGRAMS? _____

_____

PAROCHIAL SCHOOL

18. NUMBER OF STUDENTS: _____

19. HOW MANY TEACHERS TEACH RELIGION? _____

20. DO RELIGION TEACHERS MEET TO DEVELOP, PLAN AND EVALUATE PROGRAMS OF RELIGIOUS EDUCATION? _____
IF SO, HOW OFTEN? _____

21. IS THERE A CHAIRPERSON OF RELIGIOUS EDUCATION IN THE SCHOOL? _____

22. IS THE CHAIRPERSON TRAINED IN CONTEMPORARY RELIGIOUS EDUCATION?

_____

23. HOW MANY RELIGION TEACHERS HAVE UPDATED TRAINING IN RELIGIOUS STUDIES? _____

24. WHAT PROGRAM OR TEXTS ARE USED IN THE CATHOLIC SCHOOL?

GRADES 1 - 3 _____

GRADES 4 - 6 _____

GRADES 7 - 8 _____

NON-SCHOOL CATECHETICAL PROGRAMS

25. HOW MANY CHILDREN OF THE PARISH ARE IN CATECHETICAL PROGRAMS PROVIDED FOR THOSE WHO DO NOT ATTEND THE PARISH SCHOOL? _____

26. WHAT PERCENTAGE OF THE CHILDREN OF THE PARISH ARE NOT IN ANY CATECHETICAL PROGRAM? _____

27. WHAT PROGRAM OR TEXTS ARE USED FOR THE CATECHETICAL PROGRAM OUTSIDE THE PARISH SCHOOL?

GRADES 1 - 3 _____

GRADES 4 - 6 _____

GRADES 7 - 8 _____

28. HOW MANY CATECHISTS ARE INVOLVED IN THE PARISH RELIGIOUS EDUCATION PROGRAM OUTSIDE THE SCHOOL?

GRADE LEVEL	NUMBER OF CATECHISTS
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

29. DO ANY OF THE CLASSES HAVE MORE THAN 15 PUPILS? YES _____ NO _____

30. PLEASE SPECIFY TYPE OF TRAINING REQUIRED FOR THE CATECHISTS?

31. IS THERE A PRE-SCHOOL RELIGIOUS EDUCATION PROGRAM IN THE PARISH? _____

PARENTAL INVOLVEMENT

32. IS THERE A PROGRAM OF INSTRUCTION FOR PARENTS TO HELP THEM UNDERSTAND THE GOALS OF THE CATECHETICAL PROGRAM?
CATHOLIC SCHOOL PARENTS? YES _____ NO _____
PUBLIC SCHOOL PARENTS? YES _____ NO _____

33. IS THERE A PROGRAM FOR PARENTS TO ASSIST THEM IN THEIR ROLE AS FAMILY RELIGIOUS EDUCATORS?

34. IS THERE A PROGRAM FOR PARENTS TO HELP THEM PREPARE THEIR CHILDREN FOR THE RECEPTION OF THE SACRAMENTS:

BAPTISM _____ EUCHARIST _____ RECONCILIATION _____ CONFIRMATION _____

35. IN WHAT GRADE DO THE CHILDREN RECEIVE THE SACRAMENTS OF:
HOLY EUCHARIST _____ RECONCILIATION _____ CONFIRMATION _____

YOUTH PROGRAM

36. IS THERE A PROGRAM OF RELIGIOUS INSTRUCTION FOR HIGH SCHOOL YOUTH? _____

_____

37. HOW MANY HIGH SCHOOL YOUNG PEOPLE IN THE PARISH? _____

38. HOW MANY OF THESE ATTEND RELIGIOUS INSTRUCTION? _____

ADULT RELIGIOUS EDUCATION

39. ARE THERE ANY ADULT RELIGIOUS EDUCATION PROGRAMS IN THE PARISH? _____

_____

40. DOES THERE SEEM TO BE ANY INTEREST IN ADULT EDUCATION PROGRAMS? _____

_____

41. IS THERE ANY PROGRAM, RELIGIOUS EDUCATION OR OTHERWISE, FOR THE SENIOR CITIZENS OF THE PARISH? _____

_____

SPECIAL RELIGIOUS EDUCATION

42. IS THERE A SPRED CHAIRPERSON ASSIGNED/DELEGATED IN THE PARISH?

_____

43. HAS THE SPRED CHAIRPERSON AVAILED HIMSELF OF DIOCESAN TRAINING RE: TAKING CENSUS OF THE DISABLED OF ALL AGES, AND CATECHETICAL VOLUNTEERS USING THE RESOURCES AVAILABLE, AND PARTICIPATING OR ESTABLISHING A SPRED CENTER?

_____

_____

44. IS THE ADVOCACY OF EACH HANDICAPPED PROPERLY ADDRESSED?

_____ MENTALLY RETARDED (AGES 6-10; 11-16; 17-21; 22+)

_____ LEARNING DISABLED

_____ HEARING IMPAIRED

RELIGIOUS EDUCATION COORDINATOR

45. PLEASE STATE THE GENERAL FUNCTION OF A RELIGIOUS EDUCATION COORDINATOR AS YOUR PARISH VIEWS THE POSITION. _____

_____

_____

46. ON SEPARATE PAPER, PLEASE DRAW UP A DETAILED AND SPECIFIC JOB DESCRIPTION FOR THE RELIGIOUS EDUCATION COORDINATOR TO BE HIRED BY YOUR PARISH. IN LIGHT OF THE STATEMENT OF THE COORDINATOR'S GENERAL FUNCTION. YOU MAY USE THE SAMPLE JOB DESCRIPTION WHICH ACCOMPANIES THIS FORM.

47. WHAT PROVISION IS MADE OR WILL BE MADE FOR OFFICE SPACE, EQUIPMENT, AND OFFICE PERSONNEL TO SUPPORT AND ASSIST THE COORDINATOR?

_____

_____

_____

48. WHO IS TO SET THE OBJECTIVES FOR THE PROGRAMS WHICH THE COORDINATOR IS TO STRIVE FOR? PASTORAL STAFF? _____
CATECHETICAL STAFF? _____

49. WHO WILL EVALUATE THE PROGRAMS AND HOW WELL THE COORDINATOR HAS IMPLEMENTED THE OBJECTIVES? _____

_____

_____

APPENDIX C

DEVELOPING A JOB DESCRIPTION

An important element in seeking appropriate catechetical personnel is the development of a clear and realistic description of the roles and responsibilities of the position. Experience has adequately demonstrated that when there is no clear job description, the possibility of severely divergent expectations regarding a person's responsibilities increases drastically. The process of drawing up a job description is a helpful experience for those who will be involved in the decision-making, screening, interviewing, and hiring process to clarify their own vision and expectations for what is being attempted in seeking a person for the position.

A clear job description enables possible applicants to get a realistic understanding of the position so they can decide whether or not to expend the necessary time and energy required in applying.

Once the position is filled, there exists the possibilities that needs or circumstances may arise that will necessitate a revision of the job description. Adjustments can and should be made when circumstances require them. But it is preferable to be able to change from one clear understanding to another than to seek clarity amidst vague and complicated expectations and possible misunderstandings.

Checklist of Responsibilities:

The following checklist of responsibilities and groups to be served provides an initial approach to developing a job description. Consider your expectations for the position. Then place a check in the box to the right of the specific responsibility under the appropriate group to be served. It would be humanly impossible for one person to do everything on the checklist so be as realistic as possible in using the checklist.

It would be important for several people to do the checklist and then share their results. The pastor, parish staff members, some education committee members and a few persons in the group to be served should be involved in an initial way in this process. However, the final job description should be approved by the pastor and any other person or group who will be involved in making the decision to hire a person. Without this approval, significant disagreement regarding the job description will eventually cause complications in the hiring process.

CHECKLIST

RELIGIOUS EDUCATION JOB DESCRIPTION

[Look across the top of this sheet to identify the groups you want the person to work with, and then look down the sheet to identify the services you want provided for that group. Then place a check in the appropriate box.]

GROUPS BEING SERVED

Catechetical Programs

Sacramental Catechesis

Other Groups

	Provide Synthesis, Integration, and Application of Catechetical/Theological Developments	Parish Staff	Education Committee	Pre-School	Elementary	Junior High	Senior High	Adult	Family	Handicapped	Adult Catechumenate	Baptism	Confirmation	Eucharist	Penance								
	Planning: Goals; objectives, scheduling																					
	Program Design																					
SERVICES	Curriculum Development																					
	Media Resources: Selection and Evaluation																					
	Implementation and Leadership of Program																					
	Personnel Recruitment																					
	Personnel Training																					
	Personnel Assignment																					
	Personnel Evaluation																					
	Parent Enrichment																					
	Administration/Organization (scheduling, ordering materials, etc.)																					
	Budget Development																					
	Other Services:																					

APPENDIX D

PROJECTED BUDGET: TOTAL RELIGIOUS EDUCATION

Sample Budget Worksheet

(Diocese of Syracuse)

FROM _____19__ TO _____19__

PARISH _____ CITY _____

SIGNATURE OF PASTOR _____ SIGNATURE OF PERSON PREPARING REPORT _____

DATE _____

* * * * * * * * * * * * * * * * *

ANALYSIS OF PARISH RELIGIOUS EDUCATION EXPENSES:

1. Answer only applicable questions.
2. Round off all figures to dollar amounts.

ADMINISTRATION:

Salaries: DRE.....$_____
REA.....$_____
Secretarial Help.....$_____
Fixed Office Equipment.....$_____
Office Supplies (Postage, paper, etc.).....$_____
Telephone (Parish Religious Education Office)....$_____

TOTAL ADMINISTRATION.....$_____

INSTRUCTIONAL:

Programs : Adult Education Program.....$_____
Family Life Education.....$_____
Pre-School.....$_____
Elementary Programs.....$_____
High School Programs.....$_____
Sacramental Programs.....$_____
Other Education Programs.....$_____
Other.....$_____

Materials: A/V Aids and Equipment
(purchase or rental).....$_____
Classroom Instructional Materials.....$_____
Textbooks.....$_____
Elementary Program (texts and
supplies).....$_____
High School Program (texts and
supplies).....$_____
Adult Education (texts and supplies)..$_____
Family Life (texts and supplies).....$_____
Pre-School (texts and supplies).....$_____
Sacramental (texts and supplies).....$_____
Special Education (texts and supplies)$_____

TOTAL INSTRUCTIONAL.....$_____

TRANSPORTATION:

Operation and Maintenance of Parish Owned Bus....$_____
Bus Rental.....$_____
Car Expenses: DRE.....$_____
Car Expenses: REC.....$_____

TOTAL TRANSPORTATION.....$_____

(CONTINUED)

OPERATION & MAINTENANCE:
Catechetical Center (other than Parochial School)

Janitorial Services.....$_____
Supplies and Equipment.....$_____
Heating.....$_____
Utilities.....$_____
Repairs and Improvements.....$_____
Construction and Initial Costs.....$_____
Miscellaneous.....$_____

TOTAL OPERATION & MAINTENANCE.....$_____

Use of Parish Parochial School or Other Parish Building for Religious Education: (Pro rate expenses based on hours of use)

Janitorial Services.....$_____
Supplies and Equipment.....$_____
Heating.....$_____
Utilities.....$_____
Repairs and Improvements.....$_____
Construction and Initial Costs.....$_____
Miscellaneous.....$_____

TOTAL OPERATION & MAINTENANCE.....$_____

Rental of Non-owned Building.....$_____

GENERAL EXPENSES:
Expenses for Programs other than Actual Instruction Time (dances, field trips, refreshments, etc.).....$_____
Social Security (employer's tax).....$_____
Pension Costs.....$_____
Insurance (medical, liability, etc.).....$_____
Replacements - Equipment.....$_____
Residence Expenses for Catechetical Sisters.....$_____
Workshops, Seminars, Training for DRE/REA.....$_____
Remuneration of Teachers (stipend, dinners, gifts, etc.).....$_____
Teacher Training.....$_____
Other.....$_____

TOTAL GENERAL EXPENSES.....$_____

DEBT SERVICES:
Catechetical Center - a) Principal.....$_____
b) Interest.....$_____

Residence of Catechetical Sisters- a) Principal.....$_____
b) Interest.....$_____

TOTAL DEBIT SERVICES.....$_____

TOTAL EXPENDITURES.....$_____

INCOME: (For Total Religious Education Operation)
Ordinary Parish Income Spent for Religious Education.....$_____
Special Collections for Religious Education.....$_____
Remuneration From Other Parishes.....$_____
Special Assessment to Religious Education Students.....$_____
Other Means of Income for Religious Education (gifts, etc.).....$_____

TOTAL INCOME FOR RELIGIOUS EDUCATION.....$_____

TOTAL GROSS PARISH INCOME.....$_____

APPENDIX E

SAMPLE SALARY SCALES

I - Archdiocese of Milwaukee

This salary scale is based on the Archdiocesan Secondary School Teachers Salary Scale for 1981-82. That teachers' salary scale was increased 1.2 times, to reflect the 12 month nature of the DRE's contract with a parish. A further $1,000 was added to each entry to reflect an increase in pay due to the administrative nature of the DRE's job.

STEPS	DIVISION A	DIVISION B	DIVISION C	DIVISION D	DIVISION E
0	13,840	14,200	14,560	15,040	15,520
1	14,326	14,704	15,076	15,574	16,072
2	14,812	15,208	15,592	16,108	16,624
3	15,298	15,712	16,108	16,642	17,176
4	15,784	16,216	16,624	17,176	17,728
5	16,300	16,744	17,164	17,740	18,310
6	16,816	17,272	17,704	18,304	18,892
7	17,332	17,800	18,244	18,868	19,474
8	17,848	18,328	18,784	19,432	20,056
9	18,388	18,880	19,354	20,020	20,668
10	18,928	19,432	19,924	20,608	21,280
11	19,468	19,984	20,494	21,196	21,892
12	20,008	20,536	21,064	21,784	22,504
13	20,572	21,118	21,658	22,402	23,140
14	21,136	21,700	22,252	23,020	23,776
15	21,700	22,282	22,846	23,638	24,412
16	22,264	22,864	23,440	24,256	25,048

A. Definition of Divisions:

1. Division A: A person with a Bachelor's Degree in either religious studies, theology or scripture.
2. Division B: A person with a Master's Degree in either religious studies, theology or scripture, or the equivalent of a Master's Degree. The word "equivalent" means 30 graduate credits in either religious studies, theology or scripture.
3. Division C: A person with a Master's Degree in either religious studies, theology or scripture, plus 16 graduate credits in the same.
4. Division D: A person with a Master's Degree in either religious studies, theology or scripture, plus 32 graduate credits in the same.
5. Division E: A person with a Ph.D. in religious studies, education or theology.

B. Definition of Steps:

Ordinarily this would mean years of experience in directing a parish religious education program. Some credits for steps (½ or ¼) may be given for years of teaching experience and administration which would help one to do the job of a director more effectively.

FULL-TIME MINISTERS' MINIMUM SALARY SCHEDULE

Years of Experience	No Degree	Bachelor	Master	Doctorate
0	$ 8,320	$10,820	$12,820	$13,820
1	8,736	11,361	13,461	14,511
2	9,173	11,929	14,134	15,237
3	9,632	12,526	14,841	15,999
4	10,114	13,152	15,583	16,799
5	10,620	13,810	16,362	17,639
6		14,501	17,180	18,521
7		15,226	18,039	19,447
8		15,987	18,941	20,419
9		16,786	19,888	21,440
10		17,625	20,882	22,512
11			21,926	23,638
12			23,022	24,820
13			24,173	26,061
14			25,382	27,364
15			26,651	28,732
16			27,984	30,169
17			29,383	31,677
19			39,395	34,924
20			34,015	36,670

1. Years of experience are years in the Diocese of Richmond. Additional years of experience outside the Diocese of Richmond should be recognized through negotiation.

2. Mission parishes presently receiving a subsidy for full-time ministers may continue to apply for a subsidy.

3. Additional mission parishes may apply for a subsidy on a matching grant basis.

4. Religious personnel on salary should be graduated into the above salary schedule over three years. The formula for graduating religious personnel is to take 1/3 of the difference between present salary and that which should be the salary at the end of the three years. Divide that difference by 3 and add to the current salary.

5. Religious personnel on stipend receive 5% increase in 1982-83.

6. Credit for Masters and Doctorate degrees must be given if the degree is related to the area or subject of the employment.

7. This salary schedule will be reviewed annually.

8. Individuals are free to agree to work for less than stated amount, but a letter from the employee indicating this agreement must be in the employee's file and updated annually.

GUIDE FOR COMPUTING SALARIES FOR FULL-TIME MINISTERS IN THE DIOCESE OF RICHMOND

Name of Person	Years in Diocese	Years Outside Diocese	Position

Factors:	Subtotals	Totals
I. Base salary according to diocesan scale	$ _____	$ _____
II. Additional considerations if applicable:		
A. $1000 per year for administrators on 12 month contracts (diocesan staff, Ministers of Religious Education, principals, Pastoral Coordinators)	$ _____	
B. Population served ____less than 300 ____301 to 500 ____501 to 1000 ____more than 1001	$ _____	
C. People supervised ____less than 10 ____11 to 20 ____21 to 30 ____more than 31	$ _____	
D. Budget administration ____less than $100,000 ____$101,000 to $500,000 ____$501,000 to $1 million ____more than $1 million	$ _____	$ _____
III. TOTAL TAXABLE SALARY		$ _____
IV. Employer's portion of FICA		$ _____

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V. Benefits

A.	Diocesan health insurance	$ _____	
B.	Retirement	$ _____	
C.	Unemployment Compensation	$ _____	
D.	Worker's Compensation	$ _____	
E.	Short/Long Term Disability	$ _____	
F.	Continuing Education/ Inservice Allowance ($300 Min.)	$ _____	
G.	Retreat Allowance ($100 min.)	$ _____	$ _____

VI. TOTAL SALARY COST TO PARISH/SCHOOL/DIOCESE $ _____